speak of the will as Pascal had spoken of it). In the hands of its creator, Schopenhauer's " will," through the philosophic craze for generalisation, already turned out to be a bane to knowledge. For this will was made into a poetic metaphor, when it was held that all things in nature possess will. Finally, that it might be applied to all kinds of disordered mysticism, the word was misused by a fraudulent convention. So now all our fashionable philosophers repeat it and seem to be perfectly certain that all things have a will and are in fact One Will. According to the«description generally given of this All-One-Will, this is much as if one should positively try to have the stupid Devil for one's God.

6.

AGAINST VISIONARIES.—The visionary denies the truth to himself, the liar only to others.

ENMITY TO LIGHT.—If we make it clear to any one that, strictly, he can never speak of truth, but only of probability and of its degrees, we generally discover, from the undisguised joy of our pupil, how greatly men prefer the uncertainty of their intellectual horizon, and how in their heart of hearts they hate truth because of its definiteness.—Is this due to a secret fear felt by all that the light of truth may at some time be turned too brightly upon themselves ? To their wish to be of some consequence, and^ccordingly their concealment from the world of